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THE CHURCH RECORD.

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Historical.

MR. KEITH TO THE SOCIETY.

NEW-YORK, 29th November, 1702.

To his Grace the Most Reverend the Archbishop of Canterbury, the Right Reverend the Bishop of London, and all others, the Honorable Members of the Society for Propagating the Gospel in Foreign Parts:

May it please your Grace and all others of the Honorable Society, my Lord Bishop of London, and other the Bishops and inferior Clergy, and all other of your Honorable Society:

Since my arrival at Boston, in New-England, the eleventh of June 1702, I have used my best diligence to perform the service, and answer the end of your desiring me to come into these northern parts of America. After I had stayed some few weeks at Boston, and had preached thrice at the Queen's Chapel there, at the request of my Reverend brethren, Mr. Myles and Mr. Bridge the ministers of the Church there, both which did most civilly and kindly entertain me and my dear companion, Mr. John Talbot; we travelled in severall parts of New England as far as Piscataway, and visited the Quakers meetings in all places where we had opportunity, but found great abuse and *opposition* for most part both in New-England and all other parts where we have since travelled, from the Quakers, in their meetings, by their continuall interrupting me, whenever I offered to speak, and loading me with the names of Apostate, lying serpent, adversary to truth, &c. and every where threatening me with twenty pounds fine, for breach of the act of Toleration; but I told them my offering to speak in their meetings was no breach of that act, seeing I never interrupted any of them, but they always interrupted me. Beside that, not one of their meetings nor ministers were qualified according to that act, also I desired them to prove wherein I had departed from any truth of the Christian religion, since I had left the Quakers and joined with the Church of England, and withall, I offered to prove them guilty of vile errors, oppugning the fundamentals of christianity, but they would never come to any fair reasoning with me. At Dover, by Piscataway River, sixty miles eastward of Boston, I went to their meeting, and after much opposition both of men and women, had much discourse with some of them for many hours, both in the meeting and in another private house; the chief subject of the debate betwixt us was, whether the light within was sufficient to salvation without any thing else, which they boldly affirmed as they did also at Lynn, and in other places, and all other meetings where I heard them with much patience, without the least interruption, the whole tendency of their preaching was "*that the light within every man was sufficient to his salvation without any thing else*,"—and they have been led into this vile error and confirmed in it by their chief teachers, as appears from their printed books, whereof they have many in these parts, and especially from the late printed books of William Penn and George Whitehead, such as *Primitive Christianity*, by William Penn, and an *Antidote against the Venom of the Snake*, by George Whitehead; and of late years, ever since the difference begun betwixt the Quakers and me at Philadelphia, about the year 1691, the Quakers send over yearly, many itinerant preachers to travel all over these American Parts, some of which we have heard preach in the Quakers meetings, particularly at Lynn, about eight miles eastward from Boston; after their speakers had ended I stood up to refute their anti-Christian doctrines but could have no fair hearing, their preachers bid the people withdraw, telling them I ought not to be heard, because I was an apostate; however, many of the people stayed, both Quakers and others, and there I read out of Edward Burrough his book (one of their great authors) many quotations containing many vile errors and heresies, and yet the preachers that stayed and heard them would not blame nor disown any of them. At Hampton, in New-England, about fifty miles eastward of Boston, I went to the Quakers meeting, where, besides the Quakers there were above a hundred persons, Independents and others, who came to hear expecting a dispute. But the two preachers immediately after they had done speaking went away and prayed the people to go away, however many of the Quakers stayed, and all the other people, and heard me without interruption refute the vile errors that their preachers had uttered in that very meeting, after which some of the chief Quakers there were favorable, particularly one Thomas Chose, a man of very good report for honesty and a speaker amongst them.

We stayed about a month at Rhode Island, where we preached severall times in the Church of England congregation there, at the request of the Rev. Mr. Lockier, minister there, where we found a considerable number of persons of good discretion and zeal, professed members of the Church of England and many others well affected. Also at Rhode Island, I went to divers of their meetings, but mett with the like interruptions as in other places; at last, by agreement, I had a public conference with the chief speakers of the Quakers, at Newport in Rhode Island, particularly with Walter Clarke, (Deputy Governor there) at the Town-hall, where I did read out of some books of George Fox, George Whitehead and William Penn, laying the books before them, most abominable errors, most of which are quoted and attested in my five printed narratives: they gave me two hours time to do this by consent; I told them I expected they would give me some positive answer to those quotations either by owning or disowning them, but they would do neither, but spent their two hours in reading severall printed libells against me, that the Quakers had sent over from London into these parts, not one of them having any author's name. Before we left New-England I preached at Naragansett, at Swansey, and Little Compton, alias Seconat, where I had large auditories of New-England people, generally well affected to the Church, but all destitute of ministers at present, and who greatly desire to have Church of England ministers. They of Swansey and Seconat have sent their petitions to my Lord Bishop of London to send them ministers.

In divers places of New-England where we travelled, we found many well affected to the Church, not only the people but severall Presbyterian ministers in New-England, who received us as brethren and requested us to preach in their congregations, as accordingly we did. These were Mr. John Cotton, (a grandson to old John Cotton) the Presbyterian minister at Hampton, where I preached twice, and Mr. Talbott once, having very great auditories, Mr. Cushin, Presbyterian minister at Salisbury eight miles distant from Hampton westwards, where we both preached on a Sunday, and had a great auditory. Mr. [illegible] at New-London, fifty miles westward of the Narragansetts, where we both preached on a Sunday, the people generally well affected, and those three missionaries aforesaid, all worthy gentlemen, who declared their owning the Church of England, and that if they were in England, they would join in external communion with her; and were there a bishop in America, we doubt not but several would receive ordination from him. The Independent ministers at Boston have been greatly alarmed at my coming into New-England, and greatly offended at those Presbyterian ministers who intreated us to preach in their pulpits, more particularly they are much troubled at my printed sermon I lately preached at Boston some few days after my arrivall, on Eph. 2. 20, where I gave six rules for bringing people to communion with the Church. Mr. Increase Mather has printed a very abusive pamphlett against my six rules, grossly reflecting on the Church of England, and charging her with Paganism, Judaism, Popery and Simony. I have prepared an answer to his said pamphlett which I in-

tend to get printed here at New-York, I sent it to Mr. Myles at Boston, to gett it printed there, where there is better printing, but he writt to me that he offered it to the printer there, but he refused to print it, fearing to offend Mr. Mather's and the other Independent ministers there. I desired Mr. Myles to send to your lordships my printed sermon above mentioned, which I hope they have done by Boston, long ago, as also Mr. Increase Mather's pamphlett against it, and with the first opportunity, I design to send my answer to it, to your lordships, when printed.

After we left New-England we came to Long Island, and preached in severall places as at Oyster Bay and Hampstead, in both which places, we found divers well affected to the Church. At Hampstead, at the desire of Mr. Buckley, (lately commenced Master of Arts at Cambridge in New-England,) and preacher at Hampstead, we both preached on a Sunday, and had so large an auditory, that the house though large was thronged, and many stood without doors both forenoon and afternoon; we used the common prayer, and many joined with us; Mr. Buckley is so well affected to the Church that we have good hope he will go to England and receive ordination from the Bishop of London, and so would many others in New England but that the people of their parishes are not fully ripe; but as it may be said, the fields are growing white to harvest, not only in New-England, but in all the other provinces where we have travelled, as New-York, East and West Jersey, Pensylvania, in all which places we have been and preached, having great auditories and well affected. In the two Jerseys, those called Keithian Quakers, were very loving and heard us, professing great satisfaction, particularly at Middle Town, at Shrewsbury, Freehold and Amboy, in East Jersey; and at Burlington, in West Jersey; and we had a very great auditory at Philadelphia, the 8th of this instant, being a Sunday at the Church there, being invited to preach there by the two Reverend ministers there, Mr. Evans and Mr. Thomas, it was thought that there were a thousand persons in the Church, besides those of the church there were many Presbyterians, Anabaptists and diverse Quakers, and some called the Keithian Quakers, who are reduced to a small number at Philadelphia, most of them having come over to the Church, persons both men and women of good knowledge and discretion, of good morals and having a good zeal. Mr. Morris well known to [illegible] to us, and went with us to all the meetings in those parts of East Jersey, where we preached at Middletown, Shrewsbury, Freehold; also Mr. Alpa, known to my Lord of London, has been very assistant to us, and a very good instrument to many in East Jersey, where he lives, especially those called Keithian Quakers, to dispose them, and render them well affected to the Church: by whose means five persons at age and three children have been lately baptized by us, and many more we expect will desire baptism in those parts. Last Sunday I preached here at New-York in the forenoon before his Excellency, Lord Cornbury, at the desire of the Rev. Mr. Vesey, minister of the Church of England here. My Lord Cornbury invited us to dine with him at Fort Henry, as accordingly we did after sermon, and at several other times at his desire we dined with him. There is a brave congregation of people belonging to the Church here, as well as a very fine fabric of a church, and the Rev. Mr. Vesey very much esteemed and loved both for his ministry and good life, and the like I can say of all the other ministers of the Church, where I have travelled as at Boston, at Rhode Island, and Philadelphia.

For an instance of his Excellency, my Lord Cornbury, his good and cordial affection to the Church, and to us as ministers thereof, I send to your lordships the inclosed recommendation he has been pleased to give me to all the justices of peace in his government, occasioned by the late abusive entertainment I mett from the Quakers in their meeting at Flushing on Long Island, concerning which I complained to his Excellency. Before we go out of this province, we design to visit the Quakers again att Flushing, and in some other parts, and to try what influence my lord's recommendation will have upon them to give me a hearing without interruption; we were butt a few days in Pensylvania, having a speciall occasion to return to these parts in order to meet with some other ministers to draw up a brief account and scheme of the state of the Church in these northern parts of America, which we have accordingly done, and send it to your lordships with this by the first occasion, being desired to draw up the said scheme by his Excellency Colonel Nicholson, Governor of Virginia, as we have given your lordships an account in our other letters.

The winter so nearly approaching, I design to stay in the Jerseys and Pensylvania untill the next Spring, when I hope we shall have good service and business enough, finding a great readiness almost every where for many to receive us and some to hear us. The main opposition we meet with being from those called the Foxonian Quakers, and some few Presbyterian ministers who talk in corners against us, but will not come to any public debate with us, one of them is a preacher in East Jersey, a Scotch Presbyterian, called Wilson, and there is another called Andrews in Philadelphia.

My lords, I wrote some months ago to Dr. Bray, from Boston, and also to Mr. Chamberlain, Secretary to the Honorable Society, that Mr. John Talbot, late chaplain to the Queen's ship called the Centurion, who is known to my Lord of London, and to diverse others of the clergy, after his release from the ship did voluntarily offer himself to be my companion in all my travels, whom I most gladly received, and who has been ever with me since, and has been a very loving and comfortable assistant to me in all respects; he is both a pious man and a good schollar. It had been impossible for me, considering my age and bodily infirmities, to have undergone those travells and exercises I have past through without some to travell with me, and I bless God who has provided me so good an assistant. I desired both Dr. Bray and Mr. Chamberlain to acquaint your lordships and the Honorable Society, therewith which I hope they have done; and at the order of his Excellency, Col. Dudley, Governor of New-England, I sent a bill of exchange, the value of thirty pounds, sterling, to Mr. Chamberlain, to be paid by Mr. Hodges, one of the treasurers of the Honorable Society, to Mr. Myles, one of the ministers of the Church at Boston, or to his order, the like value received from Mr. Myles at Boston, by my companion, Mr. Talbot, for bearing his expence in travelling with me, which I hope your lordships and the Honorable Society will not only approve of, but will also signify your and their pleasure what the Honorable Society will be pleased to allow him per annum, to bear his necessary charges during his travelling and continuance with me.

I hope that your Lordships and the Honorable Society will excuse the length of this my letter to you, being a sort of journal I send to you as brief as I could of my travells and passages that have occurred to me since my arrival into America, reserving a more full and particular account thereof to another occasion.

It hath pleased Almighty God to preserve us both in good health all the time since our arrivall into America, notwithstanding many have been visited with great distempers in diverse parts, which have proved mortall to many in the Town of New-York, where near five hundred persons died in the space of three months; but now, thanks to God, the place is very healthful. If it please God to continue our life and health we intend to sett forward next spring to Maryland and Virginia as far as North Carolina, whereof we hope to give you a good account in due time.

I conclude with my humble duty and respects to your lordships and all the other members of the Honorable Society, with my humble prayers to God Almighty to prolong your life and health, and bless with success all your pious endeavors for the good of his Church.

Your most humble servant,

GEORGE KEITH.

MR. JOHN TALBOT TO MR. RICHARD GILLINGHAM.

NEW-YORK, 24th Nov. 1702.

DEAR FRIEND,—

I take all opportunities to let you know that I live and shall be glad to hear as much of you. Friend Keith and I have been above five hundred miles together, visiting the Churches in these parts of America, viz., New-England, New-Hampshire, New-Bristol, New-London, New-York, and the New-Jerseys, as far as Philadelphia. We preached in all Churches where we came, and in severall dissenters' meetings, such as owned the Church of England to be their mother Church, and were willing to communicate with her, and to submit to her Bishops if they had opportunity. I have baptized severall persons whom Mr. Keith has brought over from Quakerism, and indeed in all places where we come, we find a great ripeness and inclination, amongst all sorts of people to embrace the Gospel, even the Indians themselves have promised obedience to the Faith, as appears by a conference that my Lord Cornbury, the governor here, has had with them at Albany; five of their sachems or kings, told him they were glad to hear that the sun shined in England, again since King William's death; they did admire at first what was come to us, that we should have a squaw sachem, viz., a woman king, but they hoped she would be a good mother, and send them some to teach them religion, and establish traffick among them, that they might be able to purchase a coat and not go to church in bear skins, and so they send our queen a present of ten beaver skins to make her fine, and one for muff to keep her warm; after a many presents and compliments, they signed the treaty, and made the covenant so sure, that they said thunder and lightening should not break it on their part, if we did not do as the Lord Bellamont did, throw it into the sea. The papists have been zealous and diligent to send priests and Jesuits to convert these Indians to their superstitions, 'tis wonderfully acted ventured and suffered upon that design; they have indeed become all things, and even turned Indians as it were to gain them,

which I hope will provoke some of us to do our part for our holy faith and mother, the Church of England. One of their priests lived half a year in their wigwams, (i. e. houses) without a shirt, and when he petitioned my Lord Bellamont for a couple, he was not only denied but banished: whereas one of ours, in discourse with my Lord of London, said, who did his lordship think would come hither that had a dozen shirts. If I had their language, or wherewithal to maintain an interpreter, it should be the first thing I should do, to go amongst the thickest of them. Mr. Keith says, if he were younger he would learn their language, and then I am sure he might convert them sooner than the heathen called Quakers. Indeed he is the fittest man that ever came over for this province, he is a well studied divine, a good philosopher and preacher, but above all, an excellent disputant, especially against the Quakers, who use to challenge all mankind formerly, now all the Friends (or enemies rather,) are not able to answer one George Keith; he knows the depths of Satan within them and all the doublings and windings of *the snake in the grass*. In short he is become the best champion against all dissenters that the Church ever had, and he has set up such a light in these dark places, that by God's blessing will not be putt out. The Clergy here have had a sort of convocation at the instance and charge of his Excellency, Colonel Nicholson, Governor of Virginia, we were but seven in all, and a week together we sat considering of ways and means to propagate the Gospel, and to that end we have drawn up a scheme of the present state of the Church in these provinces, which you shall see when I have time to transcribe it, and I shall desire you to send it afterwards to my good brother Kemble. We have great need of a bishop here to visit all the churches, to ordain some, to confirm others, and bless all. We pray for my good Lord of London, we cannot have better than he whilst he lives, therefore, in the mean time we shall be very well content with a suffragan. Mr. Keith's mission will be out about a year hence, by that time I hope to get some tokens for my good friends and benefactors. But as for myself I am so well satisfied with a prospect of doing good, that I have no inclination to return for England, however be so kind as to let me know how you do, which will be a comfort to me in the wilderness? you know all my friends, pray let them, especially my mother and sister Hannah, know that I am well, God be praised, and shall be glad to hear so much of them. I cannot write many letters, much less one two or three times over, as when I had nothing else to do. I pray God bless you and all my friends, I desire the benefit of their prayers, though I cannot good have that of their company. I know you will take all in good part that comes from

Your old friend,
JOHN TALBOT.

P. S. I have many places offered me, but I know not where I shall settle; in the mean-time, you may direct your letters for me to be left with Mr. Bridge of Boston, N. E., Mr. Vesey at New-York, Mr. Evans at Philadelphia, and Mr. Wollace in Virginia.

I will hate popularitie and ostentation (as euer dangerous: but most of all, in Gods businesse) which who so affect, doe as ill spokes-men; who, when they are sent to wooe for God, speak for themselues. I know how dangerous it is to haue God my Riuall.—*Bishop Hall.*

Practical Christianity.

EXCERPTA.

YE have heard, of whom all men ought to seek their justification and righteousness, and how also this righteousness cometh unto men by Christ's death and merits; ye heard also, how that three things are required to the obtaining of our righteousness, that is, God's mercy, Christ's justice, and a true and lively faith, out of the which faith spring good works. Also before was declared at large, that no man can be justified by his own good works, that no man fulfilleth the Law, according to the strict rigour of the Law.

And St. Paul in the Epistle to the Galatians proveth the same, saying thus: "If there had been any law given, which could have justified, verily righteousness should have been by the Law." And again he saith, "If righteousness be by the Law, then Christ died in vain." And again he saith, "You that are justified by the Law are fallen away from grace." And furthermore, he writeth to the Ephesians on this wise, "By grace are ye saved through faith, and that not of yourselves, for it is the gift of God, and not of works, lest any man should glory." And, to be short, the sum of all Paul's disputation is this; that if justice come of works, then it cometh not of grace; and if it come of grace, then it cometh not of works. And to this end tend all the prophets, as St. Peter saith in the tenth of the Acts; "Of Christ all the Prophets," saith St. Peter, "do witness, that through his name, all they that believe in him shall receive the remission of sins." And after this wise to be justified only by this true and lively faith in Christ, speak all the old and ancient authors both Greeks and Latins; of whom I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these words plainly in the ninth Canon upon Matthew; Faith only justifieth. And St. Basil, a Greek author, writeth thus; this is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul, saith he, doth glory in the contempt of his own righteousness, and that he "looked for the righteousness of God by faith."

These be the very words of St. Basil; and St. Ambrose, a Latin author, saith these words: This is the ordinance of God, that they which believe in Christ should be saved without works by faith only, freely receiving remission of their sins. Consider diligently these words, without works, by faith only, freely we receive remission of our sins. What can be spoken more plainly, than to say, that freely without works, by faith only, we obtain remission of our sins? These and other like sentences, that we be justified by faith only, freely, and without works, we do read oft times in the best and most ancient writers; as, beside Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Oecumenius, Proclus, Bernardus, Anselm, and many other authors, Greek and Latin. Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentence, hope, charity, dread, and the fear of God, at any time and season. Nor when they say, that we should be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts afterward; neither do they mean so to be justified without good works, that we should do no good works at all, like as shall be more expressed at large hereafter. But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding. This faith the holy Scripture teacheth us; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's Church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain-glory of man; this whosoever denieth, is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary to Christ and his Gospel, and for a setter-forth of men's vain-glory. And although this doctrine be never so true, (as it is most true indeed) that we be justified freely, without all merit of our own good works, (as St. Paul doth express it) and freely, by this lively and perfect faith in Christ only, (as the ancient authors use to speak it) yet this true doctrine must be also truly understood, and most plainly declared, lest carnal men should take unjustly occasion thereby to live carnally, after the appetite and will of the world, the flesh, and the Devil. And because no man should err by mistaking of this doctrine, I shall plainly and shortly so declare the right understanding of the same, that no man shall justly think that he may thereby take any occasion of carnal liberty, to follow the desires of the flesh, or that thereby any kind of sin shall be committed, or any ungodly living the more used.

First, you shall understand, that in our justification by Christ it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part nor in the whole; for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and which we receive of him, render unto him, but to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ; so that the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves;) but the true understanding and meaning thereof is, that although we hear God's word, and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insuf-

ficient, and imperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again. So that, as St. John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, "Behold, yonder is the Lamb of God, which taketh away the sins of the world;" even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ (as it were) saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.—*Second Book of Homilies.*

When a storm drives me to shelter me under a tree, I find that if the storm be little, the tree defends me; but if the storm be great, the tree not only not defends me, but poureth on me that wet which itself had received, and so maketh me much wetter. Hence instructed, I resolve that if improvidently I fall into some small danger of the laws, I will presume to seek shelter under the arms of some potent friend; but if the tempest of my trouble be too potent for my friend, I will rather bear all myself, than involve my friend in the danger. It would be bad enough for me to be drenched with, or distressed by the storm of the law's anger only; it would be worse to be drowned with the anger of my storming friend also. My conscience of my ill deserving towards the laws would enforce a patience; my remembrance of my well deserving to my friend would make the just addition of his anger intolerable.—*Arthur Warwick.*

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Content is the mark we all aim at, the chief good and top of felicity, to which all men's actions strive to ascend: but it is solely proper to God's wisdom to engross all true content into his own hand, that he may sell it to saints by retail, and enforce all men to buy it of him, or want it. Hence is it, that a godly man, in his mean estate [illegible] a king or emperor in his earthly glory and magnificence. I will then strive to purchase me a patent of content from him that hath the monopoly thereof; and then, if I have little in estate, I shall have much in content; godliness shall be my great riches, while I am contented with what I have.—*Ibid.*

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Popular applause, and vulgar opinion may blow up and mount upward the bubble of a vain glorious mind, till it burst in the air, and vanish; but a wise man builds his glory on the strong foundation of virtue, without expecting or respecting the slender props of vulgar opinion. I will not neglect what every one thinks of me; for that were impudent dissoluteness. I will not make it my common care to hearken how I am cared for of the common sort, and be over solicitous what every one speaks of me; for that were a toilsome vanity. I may do well and hear ill, and that's a kingly happiness; I may do ill and hear well, and that's an hypocrite's best felicity. My actions shall make me harmony in my heart's inner chamber: I will not borrow the voices of the vulgar to sweeten my music.—*Ibid.*

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As in the greater world for man, so in the little world of man, as in the outward riches of the one, so in the inner treasures of the other, many possess much and enjoy but little, many have much and use but little, others use much and but little well. I shall not so much endeavor to have much wherewithal to do, as to do much with that little I have. It shall not so much grieve me, that I am a poor treasurer, as joy me, if I had been a good steward. I could wish I had more to use well, but more wish well to use that I have. If he were so blamed that employed not one talent well, what would become of me, if I had ten and abused them.—*Ibid.*

I see, that in naturall motions, the neerer anything comes to his end, the swifter it moueth. I haue seene great riuers, which at their first rising out of some hilles side, might be couered with a bushell; which, after many miles, fill a very broad channell, and drawing neere to the Sea, doe euen make a little Sea in their owne bankes: So the winde at the first rising, as a little vapour from the cranies of the earth, and passing forward about the earth, the further it goes, the more blustering and violent it waxeth. A Christians motion (after he is regenerate) is made naturall to God-ward: and therefore the neerer hee comes to heauen, the more zealous he is. A good man must not be like *Ezechias* Sunne, that went backward nor like a *Iosuahs* Sunne, that stood still; but *Dauids* Sunne, that (like a Bride-groome) comes out of his chamber, and as a Champion reioyceth to runne his race: only herein is the difference, that when he comes to his high-noone, he declineth not. How-euer therefore, the Minde (in her naturall faculties) followes the temperature of the body, yet in these supernaturall things she quite crosses it. For with the coldest complexion of age, is ioyned in those that are truly religious, the ferventest zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, because it cannot be ascribed to the hott spirits of youth. The Deuill himselfe deuised that old slander of early holinesse; *A young Saint, an old Deuill.* Sometimes young Deuills haue proued old Saints; neuer the contrary: but true Saints in youth, doe always proue Angels in their age. I will strive to be [illegible] good, but if I should [illegible] myselfe best at last, I should feare I was neuer good at all.—*Bishop Hall.*

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Euery worldling is a mad man. For, besides that he preferreth profit and pleasure to Vertue, the World to God, Earth to Heauen, Time to Eternitie; he pampers the body, and starues the soule. Hee feedes one sowle an hundred times, that it may feede him but once; and seekes all Lands and Seas for dainties, not caring whether any, or what repast hee prouideth for his soule. He cloathes the body with all rich ornaments: that it may be as faire without, as it is filthy within; whiles his soule goes bare and naked, hauing not a ragge of knowledge to couer it. Yea, he cares not to destroy his soule, to please the body; when for the saluation of the soule, he will not so much as hold the body, short of the least pleasure. What is, if this be not, a reasonable kind of madnesse? Let mee enjoy my soule no longer, than I preferre it to my body. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected body; so that I may finde my soule sound, strong, well furnished, well disposed both for earth and heauen. —*Ibid.*

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A mans best monument is his virtuous actions. Foolish is the hope of immortalitie, and future praise, by the cost of senseless stone; when the Passenger shall only say, Here lies a faire stone, and a filthy carcase. That only can report thee rich: but for other praises, thy selfe must build thy monument aliue; and write thy owne Epitaph in honest and honourable actions. Which are so much noble, then the other, as liuing men are better then dead stones; Nay, I know not if the other be not the way to worke a perpetuall succession of infamie; whiles the censorious Reader, vpon occasion thereof, shall comment vpon thy bad life: whereas, in this, euery mans heart is a Toombe, and euery mans tongue writeth an Epitaph vpon the well behaued. Either I will procure mee such a Monument, to bee remembred by; or else it is better to be inglorious than infamous.—*Ibid.*

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It is an easie matter for a man to be carelesse of himselfe; and yet much easier to be enamoured of himselfe. For, if he be a Christian, whiles he contemneth the world perfectly, it is hard for him to reserue a competent measure of loue to himselfe: if a worldling, it is not possible but he must ouer-loue himselfe. I will striue for the meane of both; and so hate the world, that I may care for myselfe: and so care for myselfe, that I bee not in loue with the world.—*Ibid.*

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I haue not beene in others breasts; but, for my owne part, I neuer tasted of ought, that might deserue the name of pleasure. And, if I could, yet a thousand pleasures cannot counteruaile one torment: because the one may be exquisite; the other, not without composition. And, if not one torment, much lesse a thousand. And if not for a moment, much lesse for eternitie. And if not the torment of a part, much lesse of the whole. For, if the paine but of a tooth be so intolerable, what shall the racking of the whole body be? And, if of the body, what shall that be, which is primarily of the soule? If there be pleasures that I heare not of, I will bee wary of buying them so ouer-deare.—*Ibid.*

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There is no man so happy as the Christian. When hee lookes vp vnto heauen, he thinkes, That is my home: the God that made it, and owes it, is my Father: the Angels, more glorious in nature than myself, are my attendants: mine enemies are my vassals. Yea, those things, which are the terriblest of all to the wicked, are most pleasant to him. When hee heares God thunder above his head, he thinkes, This is the voice of my Father. When he remembreth the Tribunall of the last iudgement, hee thinkes, It is my Saviour that sits in it: when death, hee esteemes it but as the Angell set before Paradise; which with one blow admits him to eternal ioy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world, worth enuying, but a Christian.—*Ibid.*

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God is euer with mee, euer before mee. I know, hee cannot but ouer-see mee alwayes; though my eyes be held that I see him not: yea, hee is still within mee, though I feele him not: neither is there any moment, that I can liue without God. Why doe I not, therefore, always liue with him? Why doe I not, account all houres lost, wherein I enioy him not?—*Ibid.*

EARTH affords no sound contentment. For, what is there vnder Heauen not troublesome, besides that which is called pleasure ? and, that, in the end, I finde most irksome of all other. My soule shall euer look vpward for ioy, and downward for penitence.—*Ibid.*

As Man is a little World: so euery Christian is a little Church, within himself. As the Church, therefore, is sometimes in the wane, through persecution; other times in her full glory and brightnesse: so let me expect myselfe sometimes drouping vnder Tentations, and sadly hanging downe the head for the want of the feelings of Gods presence: at other times carried with the full saile of a resolute assurance to heauen: Knowing, that as a Church at the weakest stay; so shall I, in my greatest deiection, hold the childe of God.—*Ibid.*

Education.

[*For the Church Record.*]

POPULAR EDUCATION.

NUMBER VII.

ITS INADEQUACY TO RECTIFY THE PUBLIC MORALS.

IT has been shown in previous numbers, how completely the religion of the Gospel is excluded from our system of public instruction; and, incidentally, the cause assigned for it, has also been noticed. But while it is generally contended, that religion ought not, under the present system, to be introduced as an element of specific instruction in our Public Schools, and higher seminaries, it is contended, that *sound morals* are, and ought to be, enforced. And hence, we see in the debate before the Common Council in Oct. last, the counsel for the Public School Society, and the clergymen from the various religious denominations, who opposed the petition of the Roman Catholics, while they argue, that the introduction of *religious* instruction in the Public Schools cannot be tolerated under the present system, do at the same time declare, that it is their especial design to enforce a *sound morality*.* *Mr. Sedgwick* says: "The Common Schools have meant from the beginning, to teach *the great moral precepts*." "The state intends to give a secular and *moral* education, but not a religious" "Instruction in this state, I repeat, *is intended* to confer a secular and *moral* education."† *Mr. Ketchum*, after declaring that "the idea that we are bound in our Common Schools to teach *religion*, is a perfectly novel idea to an American mind," immediately adds: "we have been taught *sound morals* in *all* our schools. We are *bound* to teach it."‡ And the report of the committee on this petition declares it to be the duty of the state, through the schools, to teach and enforce all "the *moral sentiments*, which do not conflict with sectarian peculiarities."§

This last sentence is a precious specimen of the *caution* with which the subject of *religion* is approached in its connection with public instruction. And it is enough to make an American Christian hang his head and blush, when he sees the only possible element of life and health to the nation, treated as though it were a moral pestilence, and shut from our schools as though its influence were like a "mildew o'er all the healthy shoots and plants," in these nursaries of national *morality!* But I quote it to show, that in the opinion of those who would exclude *religion* from our schools, *morality* is an essential branch of instruction, and that the schools, without religion, actually exert a most wholesome influence upon public morality. And indeed, the right of the State to tax the citizens for the support of schools, and thus afford the means of education to all her children, rests upon the universally admitted proposition, that without intelligence and *virtue*, public liberty and happiness cannot exist.

But as the Christian "religion" is totally foreign to the design" of public instruction in the schools, and "the idea of its being there taught, is entirely novel to the mind of every American," it must follow that all the morality they teach must be the result of mere human teaching, enforced perhaps with the sanctions of Socrates or Plato, or, more gerneally of course, in the common schools, it must be a "morality," that results from learning to "read, write, and cypher." That simple *intellectual* acquirements, and instruction in the mere elements of human knowledge is necessarily accompanied with *moral* improvement,—that to enlighten with *these* rays is to promote moral purity, is the universal sentiment among us.*

Notwithstanding the great authorities in favor of this opinion, I nevertheless venture, entirely to dissent from it, and to declare, after a most careful investigation, that the proposition contains a most dangerous and ruinous fallacy. And this I expect to prove, *first*—by showing that *Christianity* is the *only* basis of sound morals;—*second*—that there is no such connection between the intellectual and moral powers as necessarily to involve in the cultivation of the former, the elevation and improvement of the latter; and *third*—that history and statistics *prove* what a just philosophy would *à priori* infer;—the utter inadequacy of mere knowledge to produce a moral renovation.

The *first* proposition contains, what may appear to many, a truism. It certainly does contain so plain and obvious a truth, that no Christian can deny it, without being led into singular absurdities. But though *formally* admitted, it is practically denied, even by some of the most strenuous defenders of the Christian religion. And a truth, thus merely admitted, which receives a mere *otiose* assent, has no more living, practical force, than one denied. "Truths of all others the most awful and important are oft-times considered so true, as to lose all the power of truth; and are suffered to lie bed-ridden, in the dormitory of the soul, side by side with the most despised and exploded errors."* And hence the strange anomaly of Christian men, and even venerable clergymen, protesting against the introduction of the Christian religion in our schools, and at the same time, insisting, that these same schools, thus divested of all the adequate sanctions of morality, and devoid of its only sure basis, are safe and sufficient nurseries of public virtue! The glowing inconsistencies and palpable heresies, into which those are led, who attempt to reconcile the two positions,—first, that the schools cannot teach *religion*, and second, that they are designed to teach and do teach, pure *morals*, may be seen by an examination of the "Report" of the Hon. Daniel D. Barnard to the Legislature of New-York, on the petition of sundry persons praying that the use of the Bible might be prohibited in the Public Schools. The Report says, with great beauty and truth: "Moral instruction is quite as important to the object had in view in popular education as intellectual instruction; it is indispensable to that object. But to make such instruction effective, it should be given according to the best code of morals known to the country and the age; and that code, it is universally conceded, is contained in the Bible. Hence the Bible should be in common use among them. "Children must be instructed in moral truth, and be taught to feel habitually the force of moral obligation; and to do this according to the best standard, the use of the Bible for that purpose cannot be dispensed with."

Such sentiments are just, and if fully carried out would make our system of education a very different matter from what it now is. But Mr. Barnard recollects that the "Christian religion," is "foreign to the design of the schools," and so he must "define" what is, and what is not meant, by all this "talk" about "moral instruction," and the "use of the Bible" in them. And he says, "To teach Christian morals, referring to the Bible both for the principles and their illustrations, is a *widely different thing* from teaching what is understood to be a *Christian religion*. Religion is a matter between a man and his God." . . . "Now religious freedom consists in a man's professing and enjoying what religious faith he pleases, or *in rejecting all religions; and this freedom is in no degree invaded, when the morals of the Bible are taught in Public Schools.*

"And if the Christian religion is not taught in these schools, then there can be no pretence, that this religion is, in this way, supported by the state. Your committee in common, they believe, *with* would regard it as the *theft of their fellow-citizens*, ligion—the Christian religion—should fall under the protection and patronage of political power."† [*i. e.*, if the religion of the Bible were taught in the schools, supported in part by the state!]

So, then, the Bible must be used in teaching "*morality*," but the "*religion*" of the Bible is *not* to be taught! And "religious freedom consists in rejecting *all* religions;" and this "freedom" on the part of the Infidel or Atheist, is not to be "invaded" by the "use" which, it is maintained, should be made of the Bible! The Bible should be used in the school, but not to teach revealed religion. What a solecism! It is as if one should say, "it is of utmost importance that you use the *Arithmetic* in Schools, but not to teach *calculation*, or the science of numbers;" or "you must 'use' the *Grammar*, but not to teach *language*."

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* One of the reasons that appear to have satisfied many good men, and even the clergy, to some extent, with the exclusion of religion from our schools and colleges, is *not* that religious instruction is unnecessary, but that the appropriate place for it is elsewhere. And that *sufficient* religious instruction can be, and is, obtained from other sources. The schools, it is thought, should contemplate *only* intellectual and moral culture: all this, I conceive to be full of error; and I intend to show in future numbers, that there neither *is* nor *can* be, with us, a sufficient provision for religious culture out of the system of daily instruction in the schools. It would have been more *logical* to have discussed that matter now,—but I am waiting the result of inquiries instituted for facts as to the amount of religious instruction in the Sunday Schools, &c., and in the mean time undertake to show the results *on morals*.

† Speech of Theo. Sedgwick, Esq.—Debate p. 18.

‡ Speech of Hiram Ketchum, Esq.—Debate p. 24.

§ Report of Spec. Com. p. 561, Doc. No. 40.

* Within a few years, society seems to have received a new impulse, and the conviction that not only the happiness of private life, but the security of our institutions, depends upon the *diffusion of knowledge*, seems to pervade all classes;" "and who will deny that this is founded in truth, or that it imputes to education undue power."—FIRESIDE EDUCATION, p. 19.

"Some Americans believe also that *knowledge*, so much diffused in the States of the North, has a tendency to diminish the number of crimes."—*Beaumont and Tocqueville* on the *Pen. Sys.* in the U. S., p. 62. On this remark, the translator Lieber has a note: "This some Americans" ought to have been "*all* Americans," with the exception of a few, of whom, we, however, hardly know one." See also *Livingston's* Letters to *Robert Vaux*, 1828, p. p. 14.

* Aids to Reflection, p. 29.

† Report of the Committee, Jan., 1838.

Moral science, to be sure, is a distinct thing from *revealed religion;* and it may be taught without reference to Christianity; but then the *Bible* cannot be "used" as the text-book, for this *is* revealed religion. If the committee had been eulogizing and recommending "the use" of Plato, Socrates, Seneca, or Confucius, they might with propriety have said, that to teach *them* was "a very different thing from teaching religion." But the Bible teaches not as weak and erring mortals, but with "*authority*," enforced by the tremendous sanctions of everlasting retributions; and it cannot be said to be fitly 'used,' but is *perverted*, when its moral precepts are sought to be enforced *without* its appropriate sanctions and motives; and *with* them it *is* the "Christian religion."

This "Report" of Mr. Barnard, (who is evidently a man of clear head and pure heart, though in this matter betraying the awkwardness of his position) was received with great pleasure by the Christian community, and widely circulated with a sort of triumph, in the religious journals of the day. But what does it amount to? Why, thus much: the infidels and agrarians who petitioned were told, that so important were "Christian morals" to the state, that the Bible must be used; *but* the *religion* of it, which they hated, was *not* to be taught. And this surely was satisfactory to *them;* for what objection have they to the *Bible*, as a mere book, made like other books? None at all; it is its *religion* they dislike. And the *Christian* community were also satisfied *with the eloquent eulogy upon the Bible*, as containing a code of purest morals! And this shows that the outward respect for the Bible is not quite gone from us; as a *Christian* nation, we are not quite prepared to throw off all *profession*, all *semblance* of regard for the Word of God. And therefore, as an act of courtesy, it is civilly permitted *to remain* in the schools; and though *untaught and unstudied*, it is hoped, perhaps, by some, with a feeling not altogether unlike that of the superstitious, who, by amulet and charm, hope to drive away the spirits of evil, that the bare presence of the Bible—its leaves and covers—though never opened as a *living* book—the children, seeing only the *letter* that killeth, catching never the *spirit* that maketh alive, may, nevertheless, operate to ward off satanic influences from the hearts of our youth. At any rate, the Bible for whatever other purpose it may be used in our schools, is not to be used to teach the religion of the gospel. No, indeed. Mr. Barnard declares, that the "whole body of their fellow-citizens, would regard it as the *deepest of calamities*," if such an atrocity should be committed as that of allowing "the Christian religion to fall under the protection and support of political power;" and allowing the Christian religion to be taught in the schools, would, in his opinion, bring it to this "support," and therefore, the introduction of Christianity in our schools would be, in the opinion of the Committee, "*the deepest of calamities*" that could befal the State! "*The deepest of calamities*," (to express the full significance of the paragraph,) if the State should provide the only possible means of self-preservation! Verily, this is a noble sentiment for a Christian statesman! May he, who indited it, and all who endorse it, live long enough to be ashamed of it.

I must here anticipate a few paragraphs, for the purpose of putting in immediate juxtaposition with this sentiment, the opinion of a most distinguished philosopher and statesman, one who, in addition to his profound abilities, has had the advantage of rare facilities for observation in relation to this matter.

Writing from Prussia, whither he had been deputed by the French government, for the purpose of examining their system of public instruction, VICTOR COUSIN thus addresses the French minister of public instruction: "Thank God, sir, you are too enlightened a statesman to think that true popular instruction can exist without moral education, or *popular morality without religion. Christianity* ought to be the basis of the instruction of the people; we must not flinch from the open profession of this maxim; it is no less politic than it is honest. Popular education ought therefore to be religious, that is to say, Christian; for there is no such thing as religion in general; religion means *Christianity*. Let our popular schools then be *Christian;* let them be so entirely and earnestly."* "We must lay the foundations of moral life in the souls of our young masters, and therefore we must place *Christian* instruction in the first rank in the education of our schools."† So speaks the profound philosopher and sagacious statesman VICTOR COUSIN. And it is not less the voice of common sense. It is not *possible* to enforce the principles of a pure morality without *Christianity*. Suppose you say to the child; "Thou shalt not steal;" if Christianity does not come in to enforce it by the sanction of a future state of rewards and punishments, he will heed it, if the result of his own calculations show, that it will be for his immediate pleasure and profit, but if he concludes that it will not be for his own immediate advantage, he will heed it not; and so of the whole moral code. What was the experience of an ancient heathen sage, is a just exposition of the real worth and force of all moral teaching, without the authority of the Christian religion: "*Video meliora proboque, deteriora sequor.*"

"The right I see, and I approve it too,
The wrong I know, and yet the wrong pursue."

The schools may *say*, the teachers may *repeat* all the moral code, day by day, to their pupils; but what is to be done if the moral law is violated? What is to be done if they cheat, lie, and steal? Can the schools urge these points of morality with other arguments and sanctions than the infidel may employ? Certainly not; for if the sanctions of religion—the retributions of eternity were employed to enforce them, that would be teaching the *Christian religion*—or, as it is interpreted to mean now-a-days,

"Knowledge is power;" but it is not *virtue*. It is power to do evil, as really as it is power to do well; and the application of it depends altogether upon the *moral* character. And if the moral and religious education of a people does not keep pace with and transcend their intellectual, it will only give them the hundred arms of Briareus without *one* of the hundred eyes of Argus. They will grope about in moral darkness, and, like Sampson, will employ their strength in overthrowing the Temple of their Liberties, and bury themselves in its ruins.

I have given above, and in former numbers the opinions of gentlemen who think it necessary that the Christian religion should be excluded from public instruction, and at the same time insist upon their sufficiency to teach pure morality without it. I will now quote some other authorities—men who speak not as lawyers, managing a bad case for a client—but as men giving the results of profound observation; men too, who speak to us emphatically, with the voice of wisdom, and to whom our ear is ever open as to the voice of the oracle. Let us hear what such men think of the efficacy of mere knowledge in promoting and preserving public morality.

The first whom I will introduce is the venerable Dr. Rush, who wrote several valuable essays near the close of the last century, on topics connected with national education. In his essay on the "Mode of Education proper for a Republic," he says: "The only foundation for a useful education in a republic is to be laid *in religion. Without this there can be no virtue.*"* Again, in his essay entitled a "Defence of the use of the Bible in Schools," he says: "If *moral precepts* alone could have reformed mankind, the mission of the Son of God into our world would have been unnecessary. The *morality* of the gospel rests upon a *doctrine*, which though often controverted, has never been refuted; I mean the vicarious life and death of the Son of God. *By withholding this doctrine from our children, we deprive ourselves of the best means of awakening moral sensibility in their minds.*" "In contemplating the political institutions of the United States, I lament, that we waste so much time and money in punishing crimes, and take so little pains to prevent them. We profess to be Republicans, and yet neglect the *only means* of establishing and perpetuating our republican form of government, that is, *the universal education of our youth in the principles of Christianity.*"†

Says Dr. Chalmers: "We have no faith in the *efficacy of schools of any kind*, in building up a virtuous and well-conditioned population, so long as they *are dissevered from the lessons of Christian piety.*"

Says Bishop Berkley: "Without a *religious* education, men cannot be fit materials for any society—*much less for a republic.*"

The Hon. Josiah Quincy, formerly a distinguished Senator in Congress, and now president of Harvard University, in his address at the second centennial celebration of the settlement of Boston, gives the following significant and impressive address of the "past to the future:"—"The great comprehensive truths, written in letters of light on every page of our history, is this—human happiness has no perfect security but freedom;—freedom none but virtue;—virtue none but knowledge; and neither freedom, nor virtue, nor knowledge has any *vigor*, or immortal hope, *except in the principles of the christian faith, and in the sanctions of the christian religion.*"

Says Dr. Dick, who has written with much zeal in behalf of the diffusion of general knowledge: "Notwithstanding all that I have stated respecting the beneficial effects of a universal diffusion of knowledge, I am fully persuaded that, unless it be accompanied with a diffusion of the spirit of the christian religion, it will completely fail in promoting the best interests of mankind; and if this be overlooked *in seminaries devoted to the instruction of the great body of the community*, instead of being a blessing, they will prove *a curse* to the human species; and we shall soon behold a vast assemblage of *intelligent demons* furnished with powers and instruments of mischief superior to any that have hitherto been wielded, and which might ere long produce anarchy, injustice and horror throughout every department of the moral world."‡

* Cousin's Report on Public Instruction in Prussia, New-York, edition, page 126.
† Ibid, page 288.

* Essay, page 8. † Ibid, page 111.
‡ Dick on Society, p. 363.

I will introduce the testimony of one more only, and that shall be the voice of Washington. In his Farewell Address, he says:—"Of all the dispositions and habits which lead to political prosperity, RELIGION and *morality* are the *indispensable* supports—the great pillars of human happiness—the firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them."

Such are the authorities which I quote against those, who think that the increase of mere knowledge is sufficient to promote morality, and in favor of my first proposition,—that *Christianity* is the only basis of *pure morality*. C. D. J.

Ecclesiastical Intelligence.

RHODE ISLAND.

On Sunday morning, March 7th, the bishop preached in St. Paul's Church, North Providence. In the afternoon, preached in Christ Church, Lonsdale, and confirmed five persons.

On Tuesday, the 9th, in St. Stephen's Church, Providence, the bishop ordained the Rev. George Leeds to the Holy Order of Priests, assisted by the Rev. N. B. Crocker, D. D., the Rev. A. H. Vinton, the Rev. George Taft, and the Rev. Thos. F. Fales, and the Rev. Samuel Penny. The bishop administered the communion.—*Christian Witness.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.—*Churchman.*

Bishop Onderdonk requests that those deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times severally, at which it is supposed they will be ready.—*Ibid.*

It is proposed by the City Mission Society to remove the Mission of the Holy Evangelists to an upper section of the city, and a committee of five have been appointed to negotiate the sale of the present church edifice in Vandewater street.

The Education and Missionary Society of this Diocese, have appointed the Rev. Wm. H. Bissell, as Missionary at West Troy, Albany co. Clermont, Columbia co., has also been made a missionary station, and the Rev. Ravaud Kearney, appointed to fill the station.

WESTERN NEW-YORK.

Bishop De Lancey held a confirmation at St. Paul's Church, Holland Patent, on Sunday, Feb. 28th, on which occasion he confirmed sixteen persons, of whom eight were pupils in Hobart Hall, the public examination of the pupils of which institution, and an exhibition by them, the Bishop attended as Visitor, on the preceding Friday.—At Syracuse, vigorous efforts are begun for erecting a new church edifice of stone, which shall in size and architecture comport with the increase of the congregation, and with the extent and importance of the town itself.—*Gospel Messenger.*

At an ordination held by Bishop De Lancey on Sunday, March 7th, (the season appointed by the Church) in Trinity Church, Geneva, Mr. Edward Bourns, adjunct professor of Languages in Geneva College, and Mr. Charles D. Cooper, were admitted to the Holy Order of Deacons.—*Ibid.*

PENNSYLVANIA.

The Right Rev. Bishop Onderdonk, on Sunday morning last, administered confirmation to fifty-nine persons in Trinity Church, and in the evening, in St. John's Church, seventeen persons were confirmed by the same Right Rev. Bishop.—*Epis. Recorder.*

VIRGINIA.

Episcopal Act.—On Sunday last, being the second Sunday in Lent, the Right Rev. R. C. Moore admitted Mr. Malcolm McFarland to the holy order of Deacons. The candidate was presented and the sermon preached by the Rev. Wm. Norwood.—*Southern Churchman.*

All letters, papers, etc., for the Theological Seminary, the Episcopal High School, and Fairfax Institute, should be directed to the post-office "Theological Seminary, Fairfax county, Va." It is important for their delivery at that office, that Alexandria, D. C., should *not* be a part of the direction.—*Ibid.*

SOUTH CAROLINA.

The Rev. John B. Gallagher has been canonically transferred from the diocese of Western New-York, to that of South Carolina.

MISSOURI.

A Primary Convention of the Protestant Episcopal Church in the state of Missouri was held in Christ Church, St. Louis, on the 16th Nov., 1840. We learn from the Journal just published, that eight clergymen held seats in the primary convention of Missouri apart from the missionary Bishop, Dr. Kemper, who presided. The usual resolutions were passed, and after adopting a constitution, and canons, and plans for the organization of parishes, appointing sundry commitees and delegates to the General Convention, they adjourned, *sine die.*

Anthology.

ENGLISH CHURCHES.

BY MARY HOWITT.

How beautiful they stand,
Those ancient altars of our native land!
Amid the pasture fields and dark green woods,
Amid the mountains' clouds and solitudes;
By little rivers that rush into the sea:
Like playful children run by copse and heat
Each in its little drop of holy ground,
How beautiful they stand,
Those old gray churches of our native land!

Our lives are all turmoil;
Our souls are in a weary strife and toil,
Grasping and straining—tasking nerve and brain,
Both day and night for gain;
We have grown worldly; have made gold our god:
Have turned our hearts away from lowly things:
We seek not now the wild-flower on the sod;
We see not snowy folded angel's wings
Amid the sunny skies:
For visions come not to polluted eyes!

Yet, blessed, quiet fanes!
Still piety, still poetry remains,
And shall remain, whilst ever on the air
One chapel-bell calls high and low to prayer—
Whilst ever green and sunny church-yards keep
The dust of our beloved, and tears are shed,
From founts which in the human heart lie deep!
Something in these aspiring days we need
To keep our spirits lowly,
To set within our hearts sweet thoughts and holy!

And 'tis for this they stand,
The old grey churches of our native land!
And even in the gold-corrupted mart,
In the great city's heart
They stand; and chantry dome and organ sound,
And stated services of prayer and praise,
Like to the righteous ten which were not found,
For the polluted city shall upraise,
Meek faith and love sincere—
Better in time of need than shield or spear!

STANZAS.

They err who deem love's brightest hour
In blooming youth is known;
Its purest, tenderest, holiest power
In later life is shown:
When passions chastened and subdued
To riper years are given;
And earth and earthly things are viewed
In light that breaks from Heaven.

It is not in the flush of youth,
Or days of cloudless mirth,
We feel the tenderness and truth
Of love's devoted worth;
Life then is like a tranquil stream
Which flows in sunshine bright,
And objects mirror'd in it seem
To share its sparkling light.

'Tis when the howling winds arise,
And life is like the ocean,
Whose mountain billows brave the skies,
Lash'd by the storm's commotion;
When lightning cleaves the murky cloud,
And thunder peals around us,
'Tis then we feel our spirits bowed,
By loneliness around us.

Oh! then, as to the seamen's sight
The beacon's trembling ray
Surpasses far the lustre bright
Of Summer's cloudless day,
E'en such to tried and wounded hearts
In manhood's darker years,
The gentle light true love imparts
'Mid sorrows, cares, and fears.

Its beams on minds of joy bereft
Their fresh'ning brightness fling
And show that life has something left
To which their hopes may cling;
It steals upon the sick at heart,
The desolate in soul,
To bid their doubts and fears depart,
And point a brighter goal.

If such be love's triumphant power
O'er spirits touched by time,
Oh! who shall doubt its purest hour
Of happiness sublime?
In youth 'tis like the meteor's gleam
Which dazzles and sweeps by;
In after-life its splendors seem
Link'd with eternity!

STANZAS.

I.

How beautiful, in morning's hour,
The blade of emerald green,
Whereon the drops of pearly dew
In silver radiance gleam!
It seems as if it shadowed forth
The Christian's holy love:
For though of earth, it ever looks
Unto the sky above.

II.

But ah, it fades!—like all below,
A few short days its bound;
And where it springs in nature's green
It withers to the ground;
The gentle dews may lightly fall,
The soft winds murmur by,
They cannot bring to life again,
That which was born to die.

III.

And beauteous are the flowers that deck
The altar of lowly sod—
For O, there seems an innocence
To cling around each flower.
That speaks of man's lost purity,
And Eden's blessed bower.

IV.

But beauty here may not defy
The stern assaults of time,
And still around earth's noblest fane
The ivy will entwine;
E'en so the flower, whose blushing tints
Are those of evening's sky,
Will fade in all its loveliness—
In all its beauty, die.

V.

Not thus, not thus, thy word, O God,
Thy still unchanging word:
For, stamped in truth, it ever bears
The impress of its Lord;
The glorious promises it brings
Dread not the touch of time:
Eternal and immutable,
We feel that they are thine.

VI.

That blessed word, that blessed word,
Hath an enduring power,
To cheer us in our loneliness,
To glad our dying hour;
It leads us through life's weary ways,
By paths that saints have trod,
And then resigns us with a smile
Into the arms of God.

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER VI.

THE OLD DIVINES.

The old English Divines form a choice department in a library of Old English Literature. It has been said that a complete library could be formed from their works alone, and that too, a most valuable collection. For, though Divines, they were none the less wits, historians, scholars, orators and moralists. In this respect, they differ from the French pulpit orators, who were either mere declaimers, or else scholastic controversialists. They, the English divines, wrote not merely sermons and works of scholastic divinity—but they wrote books of moral essays, characters, satires; works on life and manners. They had wit and humor, as well as fancy and sentiment. They were not merely the spiritual guides, but also the popular writers of the day. They had large capacity of reason, and richness of imagination. They were picturesque, pointed, practical. Not merely fine writers; they were deep thinkers, and acute observers. There is a substance and solidity in every one of them, that would furnish out a score of modern writers with brains. Barrow alone, would *cut up* into a dozen fashionable lecturers, and Taylor might serve as a resource for the poets of at least one generation. Hall and Donne, as satirists, might send Gifford and Byron to school, to learn their art. Overbury is as poetical as Irving, Defoe and Butler, far beyond Hook or Marryatt; and Earle is, at least as knowing as William Cobbett.

They were not only men of great natural abilities but also as scholars, universal in their acquisitions. They carried heavy metal; their brains were not overwhelmed by their foreign resources, neither did they stagger under the load they carried.

In their books we find not only the noblest doctrines of a true Christian morality, heightened by pure religion; but we also discover profound speculations on human nature, and a truer insight into the characters of men. We have there preserved for us, the truest pictures of that time, and the ruling tendencies of that age.

They were thus, not only scholars and preachers, but also men of the world [illegible]

As writers, and chiefly as writers of sermons, we shall consider them, leaving controversy and their individual tenets out of the question. The moot points of that day, and indeed of every age, interest but very few; but, the wholesome doctrines and high principles these writings contain are good at and in all times. They have good thoughts for our times, and noble thoughts for the best seasons. To the student, their works are full of thought and learning: to the speculatist, they are full of high aims and generous aspirations: to the afflicted, they contain the surest consolation, next to the scriptures themselves.

We beg leave to premise, on the very threshhold of these criticisms, that we write not for the professional reader, who, doubtless, is at least equally well; if not (as he should be,) much better acquainted than we can be, with these old writers; but for the general enquirer, who may be easily repelled in his reseaches, by unfortunately stumbling on the worst scribblers of that time. At that time, as now, there were a large class of bad writers, crude thinkers, and such are ever in a majority. Old English literature, may be compared to the book-closet in an old fashioned country house, which contains a vast variety of learned lumber and useless trash, still, here and there a rare volume, an old manuscript of great value, a set of books entirely preserved, of some fruitful and popular writer years ago. These have all been tumbled in together in one medley. Even in many otherwise worthless books, he will find a brilliant page or two, or a curious chapter in erudite notes, or a fantastic appendix. The very titles and mottoes of some of these curious treatises cannot fail to breed some speculation; the prefaces and dedications form materials for a literary history of the time.

If the student has never happened upon these writers before, he will be surprised to find a manly vigor of thought and independence of expression in them, of which very few examples remain at the present day.

It is to be wondered at the ignorance that exists on this subject. Most readers regard all that is old as trite, and speak of the great body of English divines as dull and tiresome.

A point not sufficiently regarded, is the admirable morality of these divines, not only the Christain morality (the highest,) of their writings, but also the wide and liberal range of their sympathies as men. They not only taught as Christian ministers, but also felt as men and for their fellow-creatures. There is more humanity in their moral teaching than in any of the professed books on morality. They are more truly moral than the merely technical teachers of morality. Passages, even, occur in their works of a tendency to which the straight-laced professors of later times might object as free and latitudinarian: they are more compassionate than censorious. Do not these objectors forget, however, that the severest moralist in judging of himself may be, and, indeed ought to be, the most merciful in his judgment of others. The true Christian is not he who finds most errors in other sects or individuals. Rebuke is not religion, nor captiousness, Christianity. "Judge not, that ye be not judged," is a cardinal rule of Christian conduct.

Equally sound and admirable are the old divines in point of Christian doctrine. The squeamish churchman need never fear to contract any taint of heresy in their writings. As writers and thinkers they are above all praise. In the language of a fine writer, also a judicious admirer of these old worthies, "It is well to moralize with Hall, and raise the fancy with the imagination of Taylor; to raise the flame of piety with Herbert, or be jested into seriousness by the points of Fuller." The same fine writer on this captivating topic, concludes an elegant sketch of our early prose literature, in a paragraph, equally admirable for judicious sense, a fine feeling of his subject, and a silvery clearness of style: "If it be asked what merit there may be in these old worthies that we have so liberally talked of, (at the risk of pedantry,) we have no other argument than to take down a volume, and suffer them to speak for themselves. If their own voice be not recognised, proclaiming "a present Deity," anything we might offer would be in vain. But their voice will be heard. It is a sound of power and strength on every subject within the wide circle of art or science. It embraces the knowledge of things past, and reaches forward with the augury of things to come. It proposes themes for man, the immortal here and hereafter. It is coextensive with humanity: fails not in its highest aspiration, nor deserts its merest infirmity. Nowhere in the whole range of authorship do we meet with a stricter moral sense; nowhere with a more striking independence of mind. The freshness of thought and feeling, the early hope of life, the young flowers of fancy and imagination to attend the morning of our literature. Such is the spirit that illustrates the subjects of those old writers; subjects best embraced in the words of one of the noblest. It is Milton who solemnly proposes, 'Whatsoever in religion is holy and sublime, in virtue amiable or grave; whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the subtleties and refluxes of man's thoughts from wily within—all these things with a solid and treatable smoothness to paint out and described.'" J.

The Aged Victor. *A sermon preached in Grace Church, Waterford, on Wednesday, February* 10, 1841, *at the funeral of the Rev. Cyrus Stebbins, D. D., by the Rev. Robert Van Kleeck, A.M., Rector at St. Paul's. Troy*, 1841.

This is a just and affectionate tribute to one of our brethren, who, having long and faithfully served, is at length called to his reward. After discoursing well on the words of St. Paul, in which, under the belief that the time of his departure was at hand, he breathes forth the humble confidence of a Christian who had "kept the faith," and wanted to receive the "crown of righteousness," the preacher, in the application of his subject, thus speaks of our departed brother.

"We have not now the materials, nor is this the time fully to review the life, and delineate the character of the venerable and lamented brother whom we this day mourn. A few facts which have been kindly furnished us can alone be stated. His labors were commenced in the Methodist itineracy; in the toils and privations of which, 'he endured hardness as a good soldier of Jesus Christ,' until, by an enlightened choice and firm conviction of truth and duty, he sought and obtained a part in the ministry of Apostolic succession, and gave himself up to the faithful service of the 'Holy Catholic Church.' We all know how well he loved the church, how enlightened and discriminating was his attachment to her distinctive principles, how faithful his adherence to her order and her discipline, and how great his delight in her holy worship,

> 'Her sweet communion, solemn vows,
> Her hymns of prayer and praise.'

"In 1805 he entered the ministry of the church. For fourteen years he labored faithfully in her cause, as the Rector of St. George's church, Schenectady, during which time he exerted a favorable influence upon the college in that place, and was permitted to bring unto the church by baptism, the present Bishop of the diocese of Connecticut, others who are now laboring in the ministry, and a distinguished layman, whose efforts in the cause of education were greatly honored and blessed.* Removing from Schenectady, he became the Rector of Christ Church, Hudson, where, for thirteen years, he labored in the word and doctrine, after which he removed to this place, where the closing labors of his long and honored ministry have been enjoyed. Since that time, brethren, beloved of his sorrowing flock in both his parishes, the record of his character and labors has been written in your hearts. Ye have seen the beautiful consistency of

* The late Dr. Allen of Hyde Park.

his Christian walk and conversation; ye have known the calmness, the dignity, the courtesy and kindness of his personal intercourse as he went out and in among you; you have reaped the benefits of his sound and strong mind, and his clear and discriminating judgment; and you have been the gainers by the rich and varied stores of well digested reading and sound learning, out of which 'as a scribe well instructed unto the kingdom of Heaven, he continually brought out things new and old,' for your edification and salvation. Ye know how faithfully he warned, how fully he instructed, how earnestly he entreated, how tenderly he sympathized with the people of his charge, and as his infirmities increased and his strength was failing, ye know how that even beyond his power, his strong sense of duty and his love for your souls led him to the performance of his public services, when you all felt that it was at a cost of pain and suffering to your venerated Pastor, which you could not require, and which he ought not to incur. But still, with a characteristic and honorable firmness, he persevered, until ye well remember the last time, when, after having with difficulty gone through with the morning service of the church, unable further to proceed, he was led forth from the house of God, in weakness and in pain, his official labors closed, though his sufferings not yet ended. With the sequel you are all acquainted. In the slow and fatal progress of a lingering and most painful disease,* you have seen him a meek, patient, uncomplaining sufferer, in quietness and confidence, waiting with holy Job, 'all the weary days and nights of his appointed time, until his change should come.' It was my privilege to see him several times, (though not as often as my feelings and a desire for my own profit would have prompted,) during his last long and painful illness. I found him always the same; calm, dignified, courteous, patient, resigned, and even thankful. He said to me on one occasion, 'I have never been accustomed to speak much of my own feelings; but now my brethren have a right to know them, and I can only say, that the truths and consolations of that Gospel which I have preached to others, have not failed me; they are still my stay and strength, and though it is a solemn thing to make an exchange of worlds, yet my trust is in the merits and death of our Lord and Saviour Jesus Christ.' This was the uniform tenor of his dying testimony, not given once, but in substance repeated to different brethren in the ministry, who can testify how calm and how confiding was his faith, how 'reasonable, religious and holy was his hope,' as, from day to day he contemplated the certainty of death, and the probability of its being near and sudden; how thankfully and humbly he received for the last time the blessed Sacrament of his Saviour's body and blood, and with what meek devotion and holy earnestness, he joined in those long-loved and cherished prayers of the church which were offered up, from time to time, in his behalf. None could look upon his venerable form and placid countenance, as he lay prostrate by disease and drawing near to death, without feeling that he was surrounded by a hallowed atmosphere and the involuntary exclamation,

'The chamber where the good man meets his fate,
Is privileged beyond the common walks of virtuous life,
Quite on the verge of Heaven.'"

PAST DAYS—*a Story for Children.* By ESTHER WHITLOCK: *D. Appleton & Co.*, 1841. To write a good tale for children is no easy matter; for the utmost simplicity is requisite, without becoming childish. Some writers imagine puerility of style to be the proper style for a child's book. Children, however, resent any thing of the sort, if palpable, and look on themselves as superior to the writer. To hit the right medium, requires the delicacy and tact of the female intellect, since we suppose no one will deny there is a sex in minds. Mary Howitt is a model to the ladies, in this way, and may be imitated without any apprehension.

The writer of the little work at the head of this paragraph, is evidently a lady. We judge so not merely from the title-page, since the name might have been assumed. But we form our opinion from internal evidence of purity of thought and sweetness of sentiment, the story itself conveys. There is more of the woman's heart than the artist's hand in it—but, we suppose this to be a first attempt. The authoress may be assured she possesses all the qualifications of an instructress of the youthful mind, and such we imagine to be her aim—Practice will make her to frame a more elaborate narrative but it cannot improve the sentiments, the piety or the right feeling of "Past Days."

* He died of a cancer, in the 69th year of his age.

Topics of the Times.

Philosophy, no less than religion and politics, affords not a few of the prevailing topics of conversation. To such, and to those interested in such speculations, we subjoin the following, as being a sketch of a very important subject.

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KANT AND HIS PHILOSOPHY.

"Kant is the father of the German Philosophy. He is the author, or rather the instrument of the greatest revolution in philosophy, which has occurred in modern Europe, since the time of Descartes. But every revolution, worthy of the name, is the daughter of the age, and not of a man. The world is onward; but it is alike impossible to check and to hasten its march. To the philosophy of Kant there were two grand antecedents; the general spirit—the universal movement of Europe, at the close of the eighteenth century, is sufficiently understood. That epoch was characterized by a deep, mysterious agitation, which was the harbinger of a crisis near at hand. To the credulity of earlier times, a passionate love of inquiry had succeeded, which was favorable to the discovery of truth. A vestigation of human rights and duties, and the inthe emptiness of existing institutions; and men saw clearly the necessity of a complete renovation of the social system.

I must dwell, somewhat at length, on the condition of Germany before the time of Kant. But the history of a nation is essentially one; and, strictly speaking, it is almost impossible to understand the moral condition of Germany at the close of the eighteenth century, without some knowledge of the times which preceded and introduced this period. Hence, it is necessary that I should first present a hasty sketch of the history of German civilization, from its feeblest beginnings to the epoch of Kant's appearance, in order that we may fully comprehend the fundamental and abiding spirit of that great nation, to which he belonged, and whose representative he became.

I am firmly persuaded, that, however great the diversity of position assigned to our race, humanity is every where the same. No class of men has any preëminence in respect to truth, beauty, or happiness. Often has the influence of outward circumstances been surmounted and overcome, as well by governments and the institutions of society, for the public good, as by the select few, for their individual benefit. Those unqualified theories, which distribute liberty and slavery to this or that zone, are falsified by history. In a word, I believe that a common civilization belongs to the whole human family, in all parts of the world.

Still, it is no less true, that, while humanity itself is one, the forms which civilization assumes are very different, according to circumstances, according to time and place. The most striking diversity is that which is found to exist between a northern and a southern civilization. Northern and southern nations perceive the same truths, but perceive them differently. And this diversity is alike observable in poetry, religion, and political institutions. The same fortune attends philosophy; since philosophy is now the secret basis, and now the apex of these three grand developments of mind, and, indeed, their purest and loftiest representative. M. de Sismondi, in his elegant work on the Literature of the South of Europe, has traced the character of the poetry of Italy and Spain, in its connexion with the religious and political condition of these two countries. Following his example, we might point out the literary, political and religious characteristics which belong exclusively to the northern nations. It is abundantly manifest, from all the observations which have been hitherto made, that, while the man of the south and the man of the north are substantially the same, the former is more *expansive*, and the latter, in consequence of the impressions which outward circumstances make upon him, is more inclined to commune with his own spirit—lives more in himself.

Germany is that great northern plain, which is intersected by several large rivers, and separated from the rest of the world by natural barriers, seldom passed—by the ocean and the Baltic, by the Carpathian mountains, the Tyrol and the Rhine. Within these limits there lives a people, speaking the same language, profoundly original, whose existence is but little affected by the influence of surrounding nations. The common feeling which holds together this numerous population, is the love of the inward life—the life of the imagination, of sentiment, of retired domestic thought. This feeling prefers revery to action, or combines the two, and borrows from the soul, from that which is ideal and invisible, the direction of the outward life, and the control of that

The history of this nation seems to [illegible] into three grand eras. The first begins in the night of time and reaches to Charlemagne. The ancient memorials condensed by Tacitus, acquaint us with the German colonies which spread themselves over a vast territory, occupied by them rather than fertilized. Accustomed to a nomadic life, constantly attacked but never subdued by the Romans, we see them in their forests, waiting for the hour when their foes should return to their own land, and they themselves should become the assailants. Up to the time when the northern nations become, in their turn, the conquerors, and somewhat later indeed, they had their own civilization, government, poetry and religion. Their polity consisted in recognizing none as their chiefs, in ordinary cases, except such as they had chosen; and in committing a power that was almost absolute to great physical and moral endowments. Hence, we find among them, at one time, the anarchy and impotence of a feeble, ir-

resolute chief; at another, the despotism of a dexterous and successful warrior. Open the *Edda* and the *Niebelungen;* the most superficial perusal will detect a love of revery and profound reflection — now sombre, now elevated — which constantly reminds us, that the heroes and the bards of these old songs have never seen the sky of Italy or of Spain. It is in vain that they attempt to deal with the outward world; they always clothe it with forms borrowed from the inward life.

But this epoch has its philosophy — the philosophy of barbarians — vague and indefinite, because it is only an instinctive development, the fruit of spontaneity, and not of reflection, which alone creates a true philosophy. This primitive philosophy is religion. In the mythology of the Edda and the Niebelungen, the superiority of man over nature is every where affirmed; and thus we have a sort of philosophic theory. Sigurd, Siegfred, and Attila, heroes of the north, laughed at the awe-inspiring phenomena of nature; delighted in the ocean tempest; sighed for a battle as a feast; sported with death as a friend; to a perfect contempt of life, joined a strong sense of moral obligation, and a relish for a love, infinitely more pure than that of southern nations. Here then, in the very cradle of Germany, we discover the fruitful germ of its subsequent philosophy.

During this first era, the north was pagan, warlike, poetical and free; but this form of German civilization began to degenerate with conquest. The nations of the north, having overleaped the barriers which separated them from the Gauls and from Italy, though intent on destroying the Roman form, were still obliged to preserve and retain a part. Many of the conquerors carried back to their own land their habits of conquest. A military despotism followed the victorious leaders, and became firmly fixed, by means of their services and their glory. Thus conquest always issues in despotism, as well for the victors as the vanquished. Soon the religion of the conquered supplanted that of the conquerors. Christianity, with its worship, its self-denial and its charity, won the generous spirits of these barbarians, and, repassing, one by one, all the barriers which they had surmounted, finally penetrated to the heart of Germany. The Scandinavian and German mythology, attacked, at the same moment, by the sword, by science and by the heroism, till then unknown, of benevolence, was vanquished, and fell, [illegible] out of [illegible] religious form. Charlemagne, more a Frank than a Gaul, by committing to the church the business of arranging and organizing a barbarous society, closed the first era and began the second.

The character of this new period of German history is profoundly Christian, monarchical and yet free. The electors and the princes of the empire chose their chief, sometimes from one house and sometimes from another: the chief or emperor thus elected recognized the restrictions imposed upon his authority by laws, rude, indeed, but sacredly observed, and, especially, by the elective spirit which was not then a mere form. The rights of the people were defended against the imperial power by the princes; and were guaranteed against the princes by institutions which have never been destroyed. Their civilization was unpolished but vigorous; and Germanic liberty, resting on a religious unity which found in every heart and every mind an unbounded faith, formed a nation truly great, respected and feared by all Europe. The poetry of this era exists in the songs of the *minnesangers* and *meistersangers;* who strongly resemble our Provencal Troubadours, and from whom, perhaps, they derived their origin. The name of the latter indicates that they formed themselves into a school; and their poetry, from this circumstance, was less original and less popular than that of the first era. Still, it was popular, as it harmonized with the general spirit of the age; and, indeed, it was welcomed and feasted in the baronial castles. Even in this poetry we discover the charm of a melancholy revery, wholly unknown to Spain or to Italy, and a savor of mysticism in love and religion, which reminds us of ancient Germany.

The philosophy of this period was scholastic; and it deserved to be as much respected then, as it was afterward despised, when, wishing to preserve a dominion which it had lost for centuries, it ceased to act as a lawful sovereign, and became a tyrant and a persecutor. The scholastic philosophy was nothing else than a collection of formulas, more or less scientific, in which a dawning reflection, leaning on the *organum* of Aristotle, had arranged the doctrines of religion for purposes of instruction. Theologians were philosophers then; and they were distinguished by a character, simple and grave, and by a profoundness of sentiment and an elevation of thought, which have given them a very high rank in the history of philosophy. Before the establishment of universities, there were large and flourishing schools in all parts of Germany; at Fulda, Mentz, Ratisbon, and particularly, at Cologne. The scholasticism of Germany was undoubtedly less original and less fruitful than that of France; the latter, indeed, had neither equal nor rival; but the former had some great names, and the greatest was that of Albert. Though the form of this philosophy was somewhat barbarous, do not despise it; for the faith of the teachers and that of their disciples gave it life.

Thus, on the one hand, we discover a genuine faith in the people, and liberty as the consequence —for their faith was as free as the love which was its principle; on the other hand, we have a government, energetic and firm, because it rested on the cordial assent of the people, and on their noble faith. Such was the condition, philosophical, religious, literary and political, of this second [illegible] empire; — days, to the remembrance of which great writers still appeal with enthusiasm.

This form, like that which preceded it, passed away; and so do all forms pass away. That which assisted at first to enervate, and afterward to degrade it, was the predominance of foreign influence, both in politics and religion. Strangers, by degrees, came to play a more important part in Germany than her own citizens. At length, a city in Italy dictated the belief, the customs and the minutest ceremonies which should be observed in the heart of Thuringia; and there sat on the throne of Germany a man whose dominion, embracing Spain, half of Italy and the Low Countries, no longer represented to the people a national government. Charles V., much less a German than a Belgian or a Spaniard, had concentrated in his hands such an amount of power, that, as it could not increase, it must needs diminish. In respect to all that was merely political and external, the Germans could have submitted; but, in that which was moral and intellectual, they must consult only their own inclination. They insisted on some liberty upon a point of minor importance, but they were not heard: they resisted, therefore, and the energy of resistance, calling into action a strong repressive force, only increased the violence of the struggle. Thus broke forth and spread abroad that reformation in politics and religion, which dissolved the unity of Europe, and wrested from the house of Austria and the court of Rome the sceptre of Germany.

Two men commenced this revolution—both men of the North—one of whom protested, with fervid eloquence, against religious despotism, and the other sustained that protestation by his sword. I refer to Luther and Gustavus Adolphus. The public discourses of Luther undermined Catholicism, and the sword of Gustavus humbled the house of Austria and emancipated Germany. But I ought to add that these two great men, while they swept away a form which did not suit the spirit of the age, replaced it with nothing that was firm and durable. Hence, the anarchy which has prevailed even to the present time. When the unity of the holy empire was destroyed, the title of emperor became an empty name—nothing more, in reality, than emperor of the house of Austria; the electors and princes, restored to their independence, gradually became absolute monarchs; and to the regular and compacted despotism of one man there succeeded a multitude of smaller despotisms. And so, too, when Luther had annihilated the power of Rome in a great part of Germany, mind, disenthralled from the authority of the ancient yoke, was reluctant to recognize any authority whatever. Lutheranism had its schisms; Calvinism had its penal fires; and the faith which remained knew not what form to assume. Poetry, likewise, consecrated to the faith, the sentiments and the incidents of a political and religious form which had passed away, ceased to be popular; and, as revolutions are never stationary, and poetry can live only in that which is fixed and determinate, poets no longer arose; and this was the end of German song. The philosophy of Protestantism shared the same fate. An infinite variety of schools sprang up, in which the ancient scholasticism underwent continual modifications and alterations; but in the midst of this confusion we find nothing great, nothing original, nothing worthy to receive the serious attention of history.

Meanwhile, a man of genius in France demolished scholasticism forever; and raised on its ruins a system, new in its method and general tendency. This system, or at least its spirit, spread among the first minds of the age of Louis XIV Bossuet himself, though he would not avow the fact, Fenelon, Malebranche and the Messieurs of the Port Royal were all Cartesians. In Holland, Spinoza did nothing more than carry out the rigorous consequences of the principles of Descartes. The new philosophy secured Germany also; it was taught and imitated by the German doctors, just as the Provencal poets had been imitated on the banks of the Rhine. Leibnitz,—whose genius we cannot too much admire,—Leibnitz was himself a disciple of Descartes;—a disciple, it is true, who surpassed his master, but who, unfortunately led away by a universal curiosity, a passion for all kinds of glory and the distractions of political life, has only thrown out some admirable views, without any clear and definite system. Wolf has endeavored to bring the scattered opinions of this great polygraph to a common centre, and reduce them to order: but Wolf has reproduced the form rather than the spirit of the philosopy of Leibnitz. Those

who followed him continued this new scholasticism; and it is an undeniable fact, that, from the middle to near the end of the eighteenth century, we find no system in Germany, sufficiently predominant to be called a true German philsophy.

[TO BE CONTINUED.]

Miscellaneous.

CHURCH RECORD.—When this paper made its first appearance, its apparent devotion to historical matter, to constitutional and canonical expositions and questions which we could not profitably employ in our columns, led us to pay it less attention than otherwise we might have done.

When we first saw the prospectus of the Record we indulged the hope that the learned editor would direct his abilities into the channel of history, and give his paper an octavo form, for the purpose of carrying out the "Ecclesiastical contributions," which a few years since he began. In this way, either as a *weekly*, or especially as a *monthly* historical record of Facts and Documents, we are persuaded that a large patronage and many readers would be secured. Not a few persons who would be deterred from taking up a heavy volume, would no doubt read a monthly number of *sixteen* or *thirty-two* pages with eagerness and profit.

In addition to this we confess we feared that the establishment of a second general paper would interfere with the present able journal known and received as the organ and record of our mother diocese. We apprehended that two such papers would not prove permanently beneficial to the peace and religious condition of that portion of the Church. While we would not for a moment question the abstract right of any clergyman or layman to establish a press and issue his honest views of Doctrine, Discipline and Worship, we must declare our conviction of the unhappy and dangerous tendency of the establishment of a religious journal in a diocese, where one having the approbation of the ecclesiastical authority is already in existence and regular circulation, while the one proposed is without the sanction of such authority. Experience, sometimes not a little painful, shows that one or the other of these papers will in all probability become antagonist to the views and desires of the diocesan. Is there in our land a bishop, an observing clergyman, or devout layman who would not dread the introduction of opposing presses into his diocese? The rights and the powers of the press will not be questioned, but the advantage and healthful influence of their employment may be. We are aware of the remark unfavorable to our own disinterestedness which may be made upon this expression of our opinion. On this point we have no solicitude whatever; for we cannot doubt the decision of sound and consistent churchmanship. We speak as we believe, when we say that the religious periodical press had better be annihilated than that it should be the means of introducing a belligerent spirit into the community sustaining it, and of arraying churchmen against churchmen, to the confusion of the laity, the distraction of the clergy, and the distress of all sound and pious minds. Without desiring, in these remarks, to go beyond our proper province, and repudiating the design of interfering in the internal affairs of another diocese, and especially with those of that one towards which we of Western New-York must ever cherish the affections of a child to a parent, we still entertain, and venture to express the hope that the Church Record may soon assume the shape here indicated, and in which we think it will command an extensive patronage and usefulness throughout the Church.—*Gospel Messenger.*

The editor of the Utica Gospel Messenger, in the remark that he would not "question the abstract right of any clergyman or layman to establish a press, and issue his honest views of doctrine, discipline and worship," alludes we presume to the privileges guaranteed to every individual by the laws of the country in which we live. As a member of the Church, no one, we think, can be said to have a right to dissemminate private notions in opposition to her opinion, or to do any thing which may disturb her peace. A true churchman will be careful to set an example of due subordination, and will rather forego cherished views of his own, than carry them into practice in opposition to those whom it is his duty to obey, particularly in matters which do not fall within his appropriate sphere. With regard to the religious periodical press, we cordially agree with the editor in the further remark which he makes, that it had better be annihilated than made the means of introducing a belligerent spirit into the community sustaining it, and of arraying churchman against churchman, to the confusion of the laity, the distraction of the clergy, and the distress of all sound and pious minds.—*Banner of the Cross.*

The foregoing extracts, the former of which was, at the request of a correspondent, republished in the Churchman of last week, are submitted to the calm and thoughtful consideration of every honest Christian man. If the opinions here expressed are sound, the end is plain. An extract from Blackwood's Magazine, on the subject of religious journals, attracted our notice on its first appearance, and the pages of a contemporary have preserved it. Its tenor is, that the *mode* of religious instruction must accommodate itself to the age, and if the age demands religious papers, it must have them. Admit this to be true, and who does not perceive that the inquiring spirit that makes this demand, cannot be disposed to limit the press in its exercise. It will have free discussion in Christianity, as in every thing else. But to these extracts.

For the aged and much respected clergyman who conducts the Gospel Messenger, (the Rev. Dr Rudd,) we, who know something of his long and faithful services, cannot entertain other than kind feelings. We think, however, his views as here expressed are erroneous. He questions not our right to speak through the medium of the press. It would be strange if he did, for he has long been so speaking himself; and sometimes, as we are told, without any express Episcopal sanction. But he doubts the expediency of our doing it, upon the professed apprehension that we may "become antagonist to the views and desires of the diocesan." Perhaps, our worthy brother, will not take amiss our suggestion that it is time enough to reprove us, when we commit a fault. We are not aware that we have, in any instance, said one word that could be deemed evidence of disrespect or opposition toward the Bishop. We did not establish our paper with any such purpose in view. We would rather aid him, in our limited sphere, in the discharge of his manifold and arduous official duties, than cause him trouble, or put obstacles in his way. We shall (independent of all considerations of mere private and personal feeling) ever speak of him with the respect due to his office; for our's is the old-fashioned churchmanship, that will not permit us to speak otherwise of a bishop: and especially of him, the Lord. And here we take occasion to say to the editor of the Banner (whom we understand to be a layman) that those who know us much better than he does, will inform him that we have never resisted lawful authority, but have been "careful to set an example of due subordination." "Those whom it is his duty to obey," the editor of this paper will obey; and as to his rights, and matters which "fall within his appropriate sphere," he thinks he understands them as well as the layman who conducts the Banner.

But to return to the views of our esteemed brother Dr. Rudd. We repeat that we mean not to do aught disrespectful or unkind toward the bishop. On very many subjects our opinions are precisely such as we have often heard him express: on others we may differ, it shall always however be with entire respect on our part; such difference we may regret, for we would not become "antagonist to the views and desires of the diocesan" unless constrained to do so by the wish not to become "antagonist to the views" of what we honestly deem truth.

But says the "Messenger," the Record is "without the sanction of Episcopal authority." It is so, and let it not be construed into evidence of the slightest disrespect when we say, that *on principle* we forbore to ask for such sanction. We are aware that others quite as wise and good as we are, do not agree with us in opinion on this subject: and far be it from us to quarrel with them on this account. They may be correct, and at any rate they have an indisputable right to think for themselves: may we be allowed a similar privilege. There are several grounds on which we think it impolitic and inexpedient to have our bishops united (by giving their official sanction or otherwise) to the periodical publications of the church. In the first place, no matter what may be the opinions of such publication, they go abroad with the bishop's sanction, as the exponent of his views as well as those of all the clergy of the diocese. Now suppose the clergy do not and cannot agree with the editor, or even with the bishop; is it right that the official organ should carry the seeming weight of their sanction as well as of the bishops?

But further, why identify the Bishop with a periodical publication, thus making him responsible for the mistakes, faults, wrong positions, hasty expressions, erroneous views, etc., of an editor? It is certain that the Bishop cannot see every paper before it is printed. He takes his chance, therefore, in giving a general *imprimatur*. The editor offends, (and it may be without cause;) the unkind feelings excited toward the editor are then transferred to the Bishop. If there were any necessity for such responsibility the case would be different; but while he is free, as every one else is to offer for himself any thing he may wish to say through the medium of the paper, and thus to be responsible for himself alone, is it judicious to subject him to a general responsibility?

But further; our worthy brother of the "Messenger," apprehends that the existence of two papers may lead to collision and thus destroy the peace of the diocese. That of course depends entirely on the spirit in which the papers are conducted. But let us pursue this matter a little further, and we may find that episcopal sanction is not likely to promote the peace of the church catholic. We will suppose the case of two papers, each having episcopal sanction, and printed in different dioceses, and we will suppose (no impossible nor even improbable event) that on some the respective [illegible] bishops; discussion arises, crimination and recrimination, replication and rejoinder follow: christian forbearance and meekness are lost sight of, and the opinions both of bishops and editors are handled very unceremoniously by the disputants. Bishops are but men, and they must feel. Their connexion with the papers of their respective dioceses necessarily drags them into the dispute; they look on each other as in some degree responsible for all that may be said painful to their feelings respectively, and thus the laity are made spectators of what surely cannot increase their respect for the office of a bishop, or recommend the church to their affections. If the bishops had nothing to do with the papers, except to communicate, as every one else does, merely what they wished to say on any particular subject, all this evil would be avoided.

But yet more. There is an objection to an alliance of the bishop with any paper, that has impressed us very seriously. We know not how it

may strike others, but we think such alliance virtually establishes a *quasi* episcopal power, unrecognized by our constitution and laws, altogether irresponsible to the church at large, and calculated to encroach on the just rights and powers of the episcopate. The editor who writes under a general and unqualified episcopal sanction, feels that he writes with authority. His opinions go forth, though the bishop may never have seen them, may in fact be absent on a visitation when they are printed, as opinions sanctioned by the bishop. Suppose they touch some point of church policy some question of great general interest about to come before an approaching general convention. We all know that the press is a tremendous power, we all know that the opinions supposed to be entertained by the bishop and clergy in a large and important diocese, have prodigious influence abroad, and contribute much to form opinion in small and young dioceses that are without a paper. Now whose opinion is it that in truth has thus gone abroad? That of the editor of the paper merely. He has an undeniable right to express and disseminate it. True, but as *his* opinion merely. Let it go abroad as the view of a single presbyter, or it may be layman, and be judged by its intrinsic worth. But it is sent out with Episcopal sanction, carrying to support it all the authority to be derived from that circumstance. Now if any single opinion is to derive weight from a cause of this kind, we respectfully submit whether the authority had not better be distinctly avowed, and whether it should not be that of one who by the consent of the whole Church has been rightfully placed in the seat of authority?

The truth is this fashion of putting forth periodical publications of the Church with Episcopal sanction, is altogether modern. There were formerly such publications without it. Clergymen thought theyhad as much right to publish a Church paper or magazine, as they had to publish a sermon or book without it. No one at the present day thinks of asking Episcopal sanction to the writing and publishing of a *book* on matters connected with the Church. There is just as much reason for it however, as there is for asking sanction in the publication of what one wishes to say in a religious newspaper. Does every contributor to such a paper ask the bishop's sanction to his article before he sends it? No. Why then should the Editor who is but a contributor? trouble the bishop with any application. We had as little inclination as we had motive to treat him disrespectfully. We ordered our paper to be sent to him, with all the other bishops, from the commencement. We thought the paper would speak for itself and show that it was not established to destroy the peace of the diocese. The result will prove it, and our brother editors abroad who are, we think, causelessly alarmed for the preservation of *our* harmony, must allow us to say that we who are on the spot know much better than they can the precise condition of affairs here.

We beg leave, before concluding, distinctly to declare, that in our remarks, we mean no reflection nor imputation on any paper or person. We know, as we have already stated, that others think not on this subject as we do; to this, we, of course, have no objection. The matter is, however, of sufficient importance, to call for calm consideration at the hands of all who love the Church, and we have discussed it, or endeavored to do so, simply as a general question, involving important principles. If we are wrong, those wiser than we are will discover it, and our opinions will be harmless. On the whole, it appears to us, safer to leave religious papers to make their way, as do secular ones, by the hold they may be able to obtain on the minds of the laity, who, after all must support them, and who, in that matter, will follow their own opinions, and resent any thing like dictation.

Acknowedgements.

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CHARLES TOMES, *Treasurer.*

Advertisements.

The Treasurer of the General Convention of the Protestant Episcopal Church, in the United States of America, respectfully calls the attention of the Clerical and Lay Deputies, to the next General Convention of the Church, which is appointed to be held in the city of New-York, on the 1st Wednesday of October next, *to the* 1st Section of the tenth Canon, passed in General Convention, 1838, which is in the following words.

CANON X.

Of Defraying the Expences of General Conventions.

SEC. 1. In order that the contingent expenses of General Conventions may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of this Convention, seventy-five cents for each Clergymen within said Diocese.

New-York, March, 1841.

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By order of PHILANDER CHASE,
Bishop of Illinois.

Peoria Co. Jan. 16, 1841

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New York, November 2, 1840. 1tf.

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